1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

ahead; after you have gone two or three nights, we will leave. Perhaps we can catch up with you on the way," they said. She had been gone for a day and a night, when my father looked around but could not find where she had gone. Then my father thought, "Perhaps she has gone back home. I will follow her tracks. We want her." My father told Panamida's father, and the two of them went off. They knew where to go, so they rode on fast. They found her tracks just beyond Red Butte. They saw tracks where the girl had gone ahead. The Hopi, going home, had come behind her. They followed along until they reached Oraibi. There my father said, "I have a Navaho girl who is my wife. She ran away and came with the Hopi men." So they talked to the Hopi. One of the Hopi who had come down here had already married that Navaho girl and she had gone back with him. That girl's Hopi husband would not give the girl back to my father. He said, "No." My father said, "You must give me something; then you can have her." So the Navaho girl's husband gave him a good-sized blanket, and so my father let her go.

There are few formal regulations for relatives by marriage. There is no taboo between a wife and her parents-in-law. A man might talk freely to his wife's parents, even on obscene topics. Neither husband nor wife address their spouse's parents or grandparents by name. The woman has no relationship term to apply to them, though she may use their names by way of reference. Jess's wife Lina, when speaking to him will say *mamádjídjia*, your mother, *mamádjitatha*, your father, or *huwágatum*, your parents (*huwágá*, two). A man uses *glnyégá* in referring to his wife's parents, but not when speaking to them. Reciprocally neither a man nor a woman uses the names of their son-in-law and daughter-in-law (and their families?). They use *wlnyégá* for the son's wife, usually in indirect reference only, but they may also address her by that term. Both use *glnyégá* for their son-in-law at all times. I cannot find anything corresponding to joking-relationships.

A record of sixty-seven marriages is appended in full. This includes all living Havasupai, with a few exceptions, but it does not cover every marriage they contracted. Nevertheless, it is reasonably adequate. Forty-five of the fifty-two marriages where the information is precise, were initiated by temporary matrilocal residence. The number is probably slightly greater than the facts warrant, for I suspect Sinyella, who furnished the data, of systematizing. The remaining seven marriages are nearly all with widows. A complication that could not be eliminated is due to the temporary matrilocal residence of new couples when on the plateau during the winter, with patrilocal residence on their return to the canyon. An unexpected feature is the marriage of neighbors: this in spite of the fact that neighbors are usually paternal relatives, their common seat of residence being the land inherited by the men from their fathers. Possibly twenty or twenty-five marriages are of this type: a